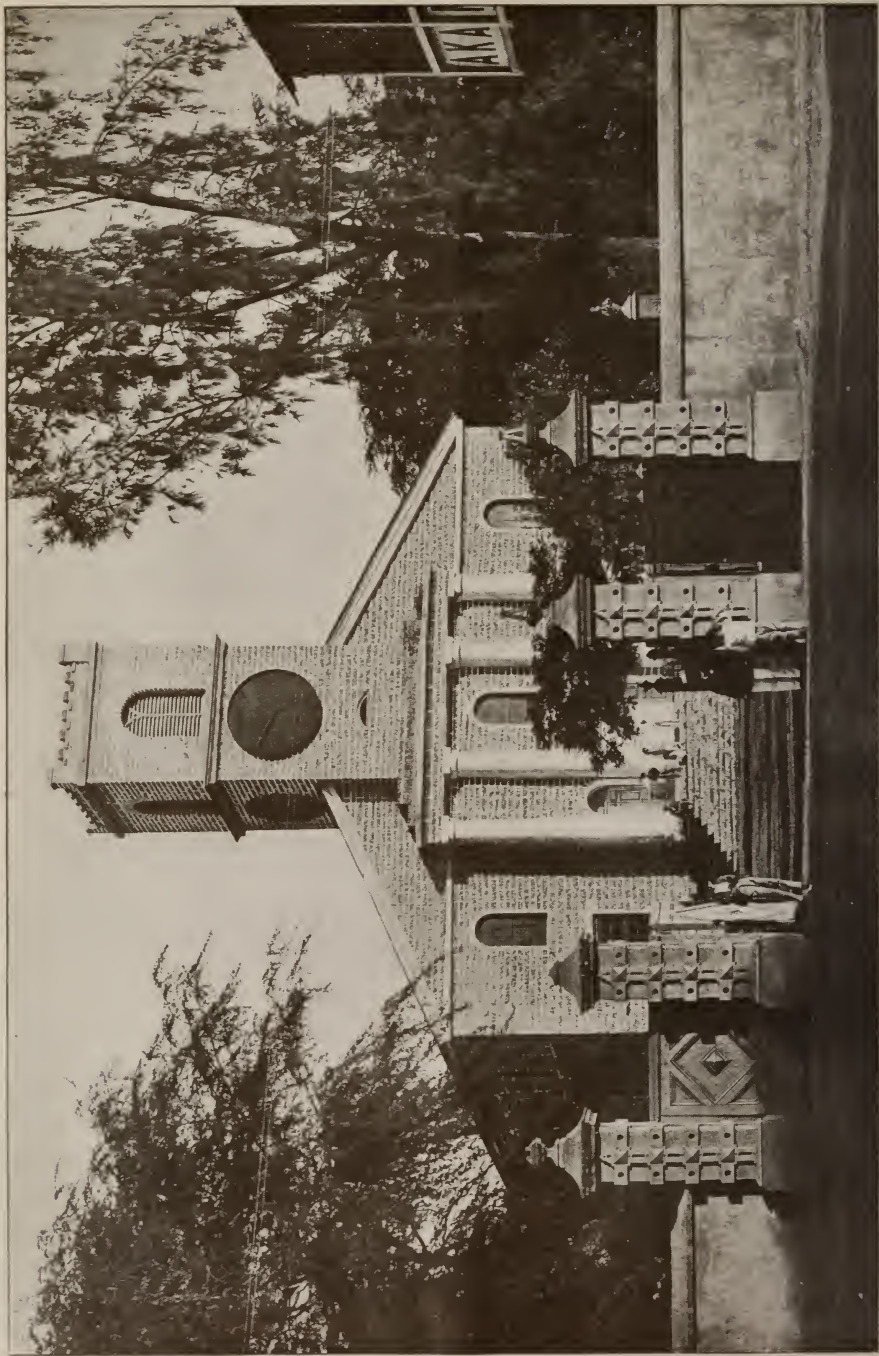


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Kawaihāo Church

Life and Light

Vol. XLVI.

March, 1916

No 3.

I am the Way

By Grace Perry

WE have spoken of the road to build and the reason for building, of the limitations and the needs. Now suppose there should be a perfect way to do it—an ideal toward which we could work. Suppose there were some one we could follow, feeling sure that his understanding both of us and of the work would be sympathetic and complete. Except in the life of the Man of Nazareth, where shall we find such an ideal? Outside that life, where are the answers to our questions? How did He prepare the way for the coming of the King to the world?

He felt, for one thing, that the problem of bringing the whole round earth back to its inheritance was a task calling for all that a man has of mental force, all that he can bring of intellectual equipment. He matched His powers of argument with the keenest of the Scribes and Pharisees, who, beaten on their own ground, could answer only that He was blasphemous or trying to turn the world upside down. Because He could pray He never believed it was unnecessary to think, because He lived by the spirit He did not repudiate the equally God-given powers of His mind.

Surely the problems have grown no less complicated with time. Emotion is good if it is true, and an unselfish sentiment toward your neighbor's good is worthy of all praise, but before much real work is done somebody has to sit down and think the thing out, has to wrestle with the difficulties, has need to use all his native intellect and all his power acquired by training. Can we uphold the principles Jesus laid down without consecrating as He did the best we have of mental power? Why economize? Why save our brains for other use?

The principles of citizenship in the ideal kingdom were never presented by Jesus as abstract, detached ideas. He was too good

a teacher for that. He lived before His disciples a confident, virile, unselfish life. The purpose of the life was plainly before Him and frankly stated to them. He wasted no time nor strength in thoughts or words of meanness or pettiness, or jealousy, or pride. He was too sure that His Father's business called for a living demonstration of His spiritual life to squander anything of His spiritual forces. He was so sure He was right that overmuch talking seemed not necessary. It was simpler and more effective just *to live*. If one could stop talking now and *live* a love for missions into one's Church, and *live* true charity and honest service into one's community, and *live* a faith in God Almighty which should not be a last resort !

Two little cousins of mine, four or five years old, were having one day a noisy disagreement. They were children of a minister and they knew the vocabulary. So when at last the girl, the more peppery of the two, seized a stick and shook it threateningly in the face of her brother, she said, "There, I've got this to defend myself with, but you've got nothing but your faith in God."

Have you listened to all that has been said in this place for three days not to know how faith in God is being lived?

To think, to live, and best of all to love—and that is a harder thing to talk about. You grope for the words and hope it is not quite because you know so little and have had an experience so poor and thin, that no words seem to come. But this is true, no other passion would have made His life on earth possible, and nothing else can interpret Him to us.

It is a road of love to the world that we build, because the Man of Nazareth walked a way of love to God, whose last, best name is Love.

The work we do is not quite the same.
Some, as heralds, the news proclaim,
Some are working among the vines,
Some in the field where the hot sun shines,
And some are working quietly in the gloom
Of a shady place or a narrow room.

—Marianne Farningham.

An Appreciation

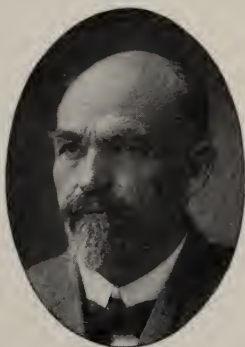
Dr. Fred Douglas Shepard

THE "big, little doctor" has passed on. His name will be remembered with grateful love by thousands to whom he ministered, while the family and circle of associates at Aintab must be stricken with a sense of irreparable loss.

Dr. Shepard was born in Ellenburg, N. Y., Sept. 11, 1855. He united with the First Baptist Church in Malone in 1878, but at his death he was a member of the Second Church of Aintab. He studied for two years at Cornell University, and received his medical degree from the University of Michigan in 1881.

His wife, Mrs. Fanny Andrews Shepard, was a graduate of the same medical school, and while she gave up her medical work soon after coming to Aintab, their life together was a unique example of co-operation in community service and scientific research. She and their three children—Mrs. Ernest Riggs of Harpoot, Miss Florence Shepard of Aintab, and Mr. Lorrin Shepard, a student at the College of Physicians and Surgeons, Columbia University—survive him. Dr. Shepard's connection with the Azariah Smith Memorial Hospital began in 1882. This work grew wonderfully under his supervision. Patients of many races came from distant parts of Turkey to be treated, and he, with his efficient associates, prescribed for between five and six thousand each year in their clinics. This work was entirely self-supporting, and the doctor had far-reaching plans for its extension.

His skill as a surgeon amounted to genius, and his name was a password in Constantinople as well as in remote mountain districts. He was a man of marked executive ability, linked with spiritual and mental vision, undimmed by advancing years. No great emergency ever found him wanting, and he was feared by the



Dr. F. D. Shepard

wrongdoer almost as much as he was beloved by the sufferer. He had great influence with the government, and had received a decoration from the Sultan for the leading part that he took in relief work after the Adana massacres. On the other hand he had a peculiar gift of sympathy, and could say, "No hope" to patients or their relatives in such a way that they went home comforted and uplifted.

Those of us who have seen him mount his Arab for a record-breaking trip to save a life, who have begged him in vain to eat or rest when pressed by a throng of peasant folk at a village clinic, who knew him at home, and understood from personal experience his powers of entertaining or interpreting literature, of helping and encouraging just where the need was keenest, will echo the words of the old elegy,—

"Bright be the stars above thee,
Friend of my former days!
None knew thee but to love thee,
None named thee but to praise."

It was fitting that the last summer of his life should be given to an act of signal service. He had been the victim of a serious nervous disorder for over two years, yet this summer he spent three months of strenuous service in the Turkish military hospital at Constantinople. As a reward he was allowed to return to his station in the fall—a privilege granted to no other missionary who went to the capital from the interior last summer.

He came home to find a sad state of affairs. After a visit of inspection to a refugee camp near Aintab, he reported to the government that the people were dying from typhus at the rate of four hundred a day. His request for aid was unheeded, and the realization of the little he could do to relieve the suffering must have almost broken his heart. But with unfailing pluck and spirit he did what he could, until he succumbed to typhus. It seems a sad ending to a triumphant life. Yet we can but rejoice that God has drawn aside the veil, and now he understands the things that so bewilder us.

Editorials

Letters from the Rev. Hilton Pedley of Maebashi and Miss Annie Bradshaw, a near neighbor for many years, have brought details of the sudden homegoing of Mrs. DeForest at Sendai, Japan, during the night of December 22.

Ready for the
Summons.

She had attended a little party of friends that evening at Miss Bradshaw's and had retired in her usual health, save for a slight cold. But when the servants called her in the morning she made no response and was found to have "fallen on sleep," apparently without a struggle. On Christmas afternoon a service was held in her own parlor, attended by many friends, foreign and Japanese. At her expressed wish her body was cremated and the ashes laid to rest by her husband's side, where only ten days before she had gone with an old friend of Dr. De Forest's, a former mayor of Sendai, to advise him about the planting of a drooping cherry tree, his gift to this last resting place of his friend.

The public funeral was held Sunday afternoon, December 26, at the Memorial Church, and was conducted by Mr. Pedley, others assisting, while a choir of the young people of the church and a quartet of missionaries sang her favorite hymn, "Sun of my Soul." Afterwards the last rites were lovingly performed just as the twilight shadows fell, and many friends brought little trees, according to the Japanese custom, to be planted near the grave, the students of Kobe College sending a pine tree. When all was done the young people, still lingering, sang a hymn in the gathering dusk. Miss Charlotte was the only one of the children near enough to reach Sendai. Miss Bradshaw adds: "It is not often that any one, dying so suddenly, has so much prepared and ready to leave. Owing to her plan to go almost immediately to America and on her return to live with Charlotte in Kobe, papers and books had been looked over and some division of personal belongings among the distant children planned for. Even the Japanese *sobet sukwai* or farewell had been held with a supper for almost eighty people at the church parsonage before the large meeting in the church. At this time Mrs. DeForest had made

her farewell remarks and had presented to the people the organ and organ stool, loaned them so long, and so associated with the music lessons of her children. Truly one can say about many things connected with her life work, "It is finished." On the Sunday of her funeral seventeen people received baptism, many of whom were specially associated with her. In a letter written to the many friends of the DeForests on December 27, Miss Charlotte says: "After forty-one years in Japan, during twenty-nine of which her home had been in Sendai, she had been preparing to sail for her fourth furlough, which she expected to divide between her children and her brother in America and her children in China, and then to return to Kobe College and to me. But the Heavenly Father's plans called her to the dearer homeland and the sweeter reunion with the beloved one who had preceded her thither. . . . Indeed a blessed Christmas and a New Year beyond compare!"

In a family letter under date of December 7, received January 31, Miss Mary L. Matthews writes from Monastir: "We are safe and well and the city is quiet after some weeks of suspense. The new government keeps good order and our school will be free from difficulties about the language. We were safe through it all and continued school until the very day the Bulgarians entered. We have a large number of pupils, twenty boarders and 100 day pupils in both schools. Not much damage to buildings, but the telegraph wires were cut by the retreating army. Address now, Monastir, Bulgaria, *via* Switzerland. No mail for us for six weeks or more."

Miss Lucy K. Clarke, in a letter written as she was nearing Ceylon, tells of the many pleasant happenings during her forty-six days of voyaging. Friends in Honolulu and Japan gave the three young travelers, Miss Clarke, Miss Chase and Miss Wilcox, some happy days en route. Miss Clarke concludes her account with these words about the happy surprise, attesting the wide influence of our Uduvil Girls' School, which awaited her in Singapore:—

Address, Monastir,
Bulgaria!

The Reach of
Uduvil.

“At Singapore we three girls were the guests of Miss Radford, the Y. W. C. A. secretary, and at her home one evening I had a most delightful surprise. Some callers were announced who, Miss Radford said, wished to see me. Wondering who of my friends could be in this part of the world, I entered the reception room, where I was greeted by the smiling countenance of three very dark-skinned young ladies. They were tall, graceful and very intelligent looking, very simply but prettily gowned with their white silk *cheles* draped gracefully over their left shoulders, partially covering their simple white muslin gowns. Their card read, ‘Mrs. Hoisington and the Misses Hoisington, Jaffna, Ceylon.’ The two Misses Hoisingtons had attended the Uduvil school about three years ago and when they had learned that the ‘new teacher’ was in town, came with their sister-in-law to bring their greetings. It was such a gracious thing for them to do,—I felt that Uduvil’s welcome had already come to me, borne by these former pupils. The next morning these Uduvil girls entertained Miss Chase, Miss Wilcox and myself at their home (served grape juice and wafers in true American style), and took us automobiling about town. With such a kindly welcome already received from Uduvil, you do not wonder, I am sure, that I am looking forward with great eagerness to reaching the northern end of this island and meeting the rest of the Uduvil girls.”

Upon the already sorely tried missionary circle at Harpoot another grief has fallen in the death of little Annie Barnum Riggs, the only child of Rev. and Mrs. H. H. Riggs, aged about eight years. Many loving thoughts and prayers go out for the father and mother left so lonely in the midst of so much distress. Word has been received of the safe arrival at Harpoot, December 15, of Miss Grisell McLaren and Miss Myrtle O. Shane from Bitlis. The party which left Harpoot in November has reached Beirut on the way out, and at last accounts was waiting there for a steamer.]

Letters from Marsovan, Sivas, Mardin and other stations in Turkey give assurance of the health and comparative welfare of

the missionaries who are still at their posts. From Gedik Pasha comes news of the overflowing schools and busy days of the workers there.

Word has come that Mrs. Daghljan of Aintab, formerly Alice Bewer, was deported with her little baby and her husband's family. They were heard of at Aleppo, but it has since been reported that they were allowed to return to Aintab.

Dr. Shepard's death occurred December 18, after two weeks' illness from typhus, and Dr. Caroline Hamilton, who also had typhus, is reported as recovering.

A baby daughter was born to Mr. and Mrs. Luther Fowle (Helen Curtis), in Aintab, December 8.

Under date of December 22, Miss Clara C. Richmond writes in a personal letter from Talas: "Christmas has come upon us suddenly, as our minds and hearts and hands have been so full. Now the Birthday is almost here and it seems more precious than ever before. He is all that is real now; other things are certainly passing away and our friends are almost all gone. But we have Him and we hope for the day when He will be better known."

Miss Nellie Alice Cole and her sister Mary, who have been detained from their work in Trebizond since the outbreak of the war, arrived in New York January 29. After visiting friends in Boston and other Eastern cities they will join their parents on the Pacific Coast.

Miss Elizabeth B. Campbell of the West Africa Mission arrived in New York January 15, and after some needed surgical treatment has gone to friends in Calgary.

Rev. John S. Chandler, with Mrs. Chandler and their daughter Gertrude, sailed from San Francisco, February 5, on the Shinyo Maru, returning to Madura after some weeks in China. Dr. Lora G. Dyer, to join the Foochow Missions, and Mrs. Edith H. Smith, under term appointment for Ahmednagar, India, were also of this party.

Much sympathy will be felt for Miss Delia D. Leavens of Tungchow, China, in the sudden death of her mother, Mrs. F. D. Leavens, January 15, at her home in Norwich, Conn. Mrs. Leavens was for several years corresponding secretary of the

Eastern Connecticut Branch, and was a woman of rare personality, who with her husband was devoted to all good works. A son, Dickson, is a member of the Yale Mission at Changsha, China.

News has been received of the engagement of Miss Edith Gates, principal of our Ahmednagar Girls' School, to Mr. Charles W. Miller of Jaffna College, Ceylon; and Dr. and Mrs. Dwight W. Learned of Kyoto, Japan, announce the approaching marriage of their daughter Grace to Rev. William L. Curtis, also of Kyoto.

Dr. and Mrs. John Howland of Chihuahua left Mexico the last week of January to attend the Panama Congress on Latin-American Lands, as representatives of the American Board and the Woman's Board of Missions.

The Foreign Missions Boards of North America met at Garden City, N. Y., January 11-13, marshalling about 250 delegates who represented 40 Boards. This means a body which stands for an annual expenditure of about \$15,000,000 and the support of approximately 9,000 missionaries. This Conference meeting now for nearly twenty-five years has "co-opted," after the fashion of the day, other committees and commissions, so that great questions like those faced by the Board of Missionary Preparation, with its splendid record of work accomplished, and the Committee on Christian Literature for Oriental Lands, occupy an appropriate place on the program. Impressive sessions were those given to Medical Missions, with the accompanying address by Dr. Wallace Buttrick, secretary of the China Medical Board of the Rockefeller Foundation, and notably the forenoon, when confronted by a specially prepared map of the world, the delegates faced the Unoccupied Fields. Little wonder that a solemn hush of confession and re-consecration to the unachieved task fell upon the assembly.

Other topics were the War and World Missions, the coming Panama Conference on Latin America, and questions of reorganization and privilege which were freely discussed and amicably settled. The budget of the executive committee now calls for the administration of about \$70,000, including an annual grant of \$50,000 from the Rockefeller Foundation which makes it possi-

A Great
Conference.

ble to maintain the pleasant headquarters at 25 Madison Avenue, New York. While this is not a legislative body, much light is thrown upon the problems common to all communions in the foreign field during the three days of elucidation and discussion at Garden City, while to sit in the presence of such world leaders is in itself impressive. Judging by appearances the Woman's Boards were this year more fully represented than usual.

From several Branches come sounds of preparation for the Increase Campaign. Springfield and Worcester County Branches

Jubilee Increase
Notes. have special committees who have the work in hand. New York State Branch has appointed a

Jubilee Secretary, Mrs. Roy B. Guild, whose enthusiasm and efficiency are well known east and west. From several of the association presidents in this big Branch words of encouragement regarding fresh efforts to secure new organizations and new members are coming. Western Maine Branch, after its recent inspiring annual meeting, sends a report of new societies and the assurance that they "hope to have more than the quota assigned them by 1917." Old Colony Branch is seeking to enter churches where there are no auxiliaries, and to that end Miss Calder attended a luncheon February 1 at the home of Mrs. J. G. Baker of Fairhaven, where representatives of three such churches laid plans for further endeavor to enlist the women. In the Old South Church of Boston an Every Woman Canvass, under the direction of Miss Frances Vose Emerson, the president of the auxiliary, resulted in the addition of seventy-five new members.

The district meetings of the Suffolk Branch during February have been definitely planned with a view to bringing before the constituency the Increase Campaign. A unified program has been presented and the Board secretaries, assisted by the Branch officers, have emphasized at the different meetings various features of the Campaign, Junior Lookout, Missions in the Sunday School, Every Woman Canvass, and other topics, with question box and discussion.

Interesting leaflets and programs will be prepared for use early in the spring, and auxiliaries are urged to devote one meeting in 1916 to special Jubilee plans. The letter of the Home Secretary

to the auxiliaries is already bringing in earnest responses from Branch officers, and for all this loyal, helpful co-operation the officers and the Executive Committee are grateful.

Quarterly reports as to what is being accomplished in the Increase Campaign will be welcomed by Miss Calder.

A conference with Branch officers will be held April 11-13 in Boston. Entertainment is offered to four representatives from the distant Branches, the president, an officer representing the Jubilee Increase Campaign, a member of the Golden Anniversary Gift Committee, and one Junior Secretary. Important topics will be discussed and a full attendance is desired. The conference of Junior Secretaries will be held in connection with the senior officers. For further details see *The Interchange*.

A Lenten Message card, written by Mrs. C. H. Daniels, with the little envelopes for the offering, is now ready. A tiny leaflet, reprinted by permission of the Baptist Woman's Board of Foreign Missions, *Garment Givers*, by Harriet Newell Jones, will be found most effective for distribution as a Lenten appeal.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD RECEIPTS JANUARY 1-31, 1916

| | For Regular Work | | | For Buildings | For Special Objects | From Legacies | TOTAL |
|--------|------------------|---------------|-------------|---------------|---------------------|---------------|-------------|
| | Branches | Other Sources | TOTAL | | | | |
| 1915. | \$14,062.35 | \$881.00 | \$14,943.35 | \$1,171.24 | \$526.00 | \$648.51 | \$17,289.10 |
| 1916. | 12,652.28 | 663.50 | 13,315.78 | 9,566.76 | 242.25 | 7,634.44 | 30,759.23 |
| Gain. | | | | \$8,395.52 | | \$6,985.93 | \$13,470.13 |
| Loss.. | \$1,410.07 | \$217.50 | \$1,627.57 | | \$283.75 | | |

OCTOBER 18, 1915-JANUARY 31, 1916

| | | | | | | | |
|--------|-------------|------------|-------------|-------------|----------|------------|-------------|
| 1915. | \$28,588.93 | \$3,702.37 | \$32,291.30 | \$2,790.24 | \$952.28 | \$2,135.15 | \$38,168.97 |
| 1916. | 27,838.11 | 1,415.44 | 29,253.55 | 17,729.85 | 643.60 | 8,877.77 | 56,506.77 |
| Gain. | | | | \$14,939.61 | | \$6,742.62 | \$18,337.80 |
| Loss.. | \$750.82 | \$2,286.93 | \$3,037.75 | | \$306.68 | | |

In Camp with the Refugees at Port Said

By Ethel W. Putney

In connection with the following graphic account written by Miss Putney herself, this comment of the Rev. Stephen Trowbridge, under date of December 21, from Cairo, will be of special interest.— *The Editor*.

Miss Ethel W. Putney has been doing most efficient work during the past eighteen days and the people in the Refugee Camp are already very much attached to her. She is representing our American Committee, which is now recognized as a branch of the American National Red Cross.

IT'S no small task to provide everything necessary for a community of 4,000 which in one day is landed helpless at your door. That's the problem that faced the commanding staff officer at Port Said when one day last September he received a wireless saying that in two hours five warships



In Camp at Port Said

would arrive with refugee Armenians who must be landed at once. Fortunately there was near at hand a government quarantine station, plenty of army tents, a department of refugees administrations (several hundred Jewish refugees had arrived some time before in Alexandria), so that under the direction of a trained

administrator, with the help of various public officials of the department of health, an army engineer to lay out the camp, other government agencies, committees of Armenians in Cairo and Port Said, and the American Red Cross Committee which was formed for the purpose, a well ordered camp was established. At first they had only the absolute necessities of life,—food, shelter of army tents, hospital facilities for the sickest,—but gradually various additions have been made to the equipment of the camp.

BATHING TWELVE HUNDRED CHILDREN

The Armenian Red Cross furnishes teachers and equipment for schools kept in tents for about 1,200 children between five and fourteen years old; a bake shop built by the American Committee supplies better bread at less cost than that obtained from the contractor; new hot baths, also built by the American Committee, are just now ready, so that the colder weather and water will furnish no excuse for not keeping clean; and we are just finishing a children's ward for the hospital which we are going to equip with what is necessary (I say "we" because I find on my arrival in Cairo that I have been made a member of the American Red Cross Committee). Soon I expect adequate workshops will be built by the Armenian Committee; they have elaborate plans for industrial work, which I suppose we shall see in operation before long. Then, long ago, the government provided three big connecting tents for church purposes and had shower baths and washing places built at different accessible points.

"ALL IN THE DAY'S WORK"

Perhaps you would like to know about my daily routine. In the first place let me tell you that the commandant of the camp, an English army officer, Mr. Freed, and I are the only Europeans who live there, for the superintendent of the hospital, a fine, capable, hearty Englishwoman, goes over to Port Said every night to stay with her husband. Mr. Freed has his army rations and I buy what is necessary to supplement them and keep one eye on the cook, which is rather desirable, especially when on the day when we have especially honored company for luncheon the

rations do not come! Right after breakfast I have my first Turkish lesson with the Protestant pastor, the author of "A Red Cross Flag that Saved Four Thousand."

Then comes the morning boat, sometimes with mail, sometimes with visitors, often with demands of one sort or another, so that I do not get to studying much before I have to stop and help with



The Hour for Soup

a special distribution of soup to all the children between one and four years old.

FEEDING THE BABIES

That is one of the most interesting things of the day. The children come crowding in, some with their mothers and some alone, passing Mme. Asherouni at the gate, and sit down in two long double rows, most of them around little square tables just about five inches above the mats. When they are all seated we take big pails of soup with bread broken up in it and dish it out, one ladleful to each plate. The children all have to bring their own plates and spoons, so we don't have to look after them.

They are just as dear as any other group of nearly 300 babies, though I do long to drop most of them into a good hot bath. Some of them are still afraid of the two or three of us who look after it all, much to my disappointment, though they are getting used to us now. I asked the pastor's wife one day why the children were afraid of me, and she told me that they had never seen anybody so clean and tidy before they came to the camp!



School Children Receiving "Breads"

My chief work for the camp is to visit among the tents, partly just to be friendly, and partly to see if they keep things clean and if the sick are properly looked after. That takes most of the afternoon unless my morning has been so much interrupted that I have to study part of the afternoon.

THEN I GO CALLING

There are 450 tents, many containing two or three families, 25 to each section marked with one of the letters of the alphabet. I like to go all over the camp at least as often as every three days, though three or four times I have been all around in one after-

noon. Then I cannot accept any of the invitations to come in, and I like to do that. When I am alone the conversation has to be somewhat limited. I can ask after everybody's health, what are the names and ages of the children, etc., admire the hand-work they are doing, and that is about all that I can initiate. Usually they begin on other topics, and if they speak very slowly and distinctly and speak good Turkish I get the drift of what they say. I have heard of numbers of brothers,—some that are in the army and others that are safe in America,—of the wonderful beauty of their own homes on Mousa Dagh, and often of their devotion to the Trowbridges and others of the Central Turkey missionaries whom they know. The fact that I am a friend of the Trowbridges often gives me a very cordial welcome, though now I am welcomed somewhat for my own sake in a few of the tents.

I do not intend at all to be partial to the Protestants, but they have much better education and so can adapt their speech to my understanding so much better that almost all the people that I have talked with most are the Protestant people. They have seen me at church on Sundays too, which gives us another point of contact. (The last Sunday I was there I actually understood one whole sentence in the sermon, so I know I am getting on.)

TALKS TO MOTHERS

For the great mass of people it is hard work to make them see that they must keep themselves, their families and their tents clean. One of the first new phrases I learned is, "It is forbidden to clean fish here, for it draws the flies. You take that work down to the canal." Then they will build fires in their tents and let the flies crawl on the babies' eyes till the poor little eyes are sore.

After Christmas, Mrs. Phillips, the superintendent of the hospital, and I are going to plan a series of talks to the mothers on how to keep their children clean, and illustrate with the actual bathing of a child to show them how. There are so many babies and small children that we shall have to take only one or two sections at one time.

A LONG LOOK AHEAD

At five o'clock the boat goes and the day's work in the camp is over, but this is my best time for study. I have a second hour of Turkish with Pastor Dikram at 5.30 and then I have a long evening of writing and study. There's nobody to interrupt then. Two or three people have asked me if I wasn't lonesome evenings, but I have too much that is interesting to do to be lonesome. I am enjoying Turkish very much, especially at camp where it is all so practical. But I must get on with it, for with all the complex problems of readjustment and rebuilding that will face me when I really get to Turkey there will be little or no time for language study.

As the days go on, the time when I shall get there looks farther off, but I am surer than ever that this plan of spending the waiting time here in Egypt is a wise one. I cannot imagine any more interesting or profitable plan as long as I must stay away from my station. If conditions on the canal allow, I expect to stay at camp until after the Armenian Christmas, January 19, and then come back to Cairo. It is fortunate that we came when we did, for passports are no longer being issued to women to enter Egypt. I am very glad we got here and look forward with keen interest and absolutely no anxiety about the future as far as we ourselves are concerned.



Girls from Mission Schools in Camp

How They Built the King's Highway in Hawaii

By Mrs. Francis E. Clark

"Prepare ye the way of the Lord, make straight in the desert a highway for our God."



IT was through the influence of a young Hawaiian named Henry Obookiah, who had come as a sailor to America, and whose earnest appeals for his countrymen are recorded in his memoirs, that the call came to the people of New England, nearly a hundred years ago, to make straight in this island world a highway for our God, and there were brave, heroic, earnest men and women ready to answer, "Here am I, send me."

One of the early missionaries thus briefly tells us how the way was opened for them:—

"Hawaii was first discovered to the civilized world in 1778. In the year 1810 all the islands of this group became one united kingdom under Kamehameha I. In the same year, in America, Obookiah became theoretic-

cally the first Hawaiian convert to Christianity. They both lived after this, the one eight and the other nine years. Kamehameha, in his last sickness, asked about the white man's God, but, in the language of the narrator, 'They no tell him.'"

The stories of these early missionaries, their journeyings, and their labors, the "desert" they found, and the "highway" they built, reads very much like some of St. Paul's accounts of his own experiences.

Some of the missionary marriages of those days also make interesting reading. Here is one story, and other similar ones might be told: A young lady named Lucy Goodale, a teacher in a New England school, received one day a call from a cousin, who asked her if she would consider going as a missionary to the Sandwich

Islands as the wife of a young man who was one of his classmates in Andover Theological Seminary, and who would sail in about a month as a missionary of the American Board. She consented to have an interview with the young man the next week, and after two or three days of earnest consideration and prayer, she said to herself, "Great as must be the sacrifices, trials, hardships and dangers of such an undertaking, if God will grant His grace, and afford an acceptable opportunity, Lucy and all that is hers shall be given to the noble enterprise of carrying light to the poor benighted countrymen of Obookiah."

A few days later, Rev. Asa Thurston, the young theologian, visited her in her father's home. She tells us of the pleasant, social evening with the family, and "then, one by one the family dispersed, leaving two of similar aspirations, introduced at sunset as strangers, to separate at midnight as interested friends. . . . In the forenoon the sun had risen high in the heavens, when it looked down upon two of the children of earth, pledging themselves to each other as close companions in the race of life, consecrating themselves and their all to a life work among the heathen."

In less than a month they were married, and according to the records they "lived happily ever after."

On October 23, 1819, a little company of seventeen missionaries sailed from Boston on the brig *Thaddeus* for the Sandwich Islands by way of Cape Horn. There were two preachers, Asa Thurston and Hiram Bingham and their wives, five laymen with their wives, and three native Hawaiians, who had also come to America as sailors. Lucy Thurston writes thus of the "desert," where she hoped to help to build the King's Highway.

"We have cut loose from our native land for *life*, to find a dwelling place far, far away from civilized man, among barbarians, there to cope with a cruel priesthood of blood-loving deities, and to place ourselves under the iron law of *kapus*, requiring men and women to eat separately. To break that law was death. It was death for women to enter the eating house of her husband. From birth to death a female child was allowed no food that had touched her father's plate. It was death for a woman to be caught looking at an idol's temple. . . . Such were our prospects during our

long voyage of five months across the ocean. The hope was held up before us that we might be able to communicate with our American friends once a year. Intelligence of our arrival at the Islands reached the United States seventeen months after we left Boston."

It was after one hundred and sixty-three weary days, in a very uncomfortable little ship, that they sighted Hawaii, the largest island of the group. Before landing they learned that Kamehameha was dead, and his son Liholiho was king; *kaku* was abolished, the images burned and the temples destroyed. This had all happened since these missionaries had sailed from Boston. The high priest said to them: "I knew that the wooden images of deities carved by our hands could not supply our wants, but worshiped them because it was the custom of our fathers. They made not the *kalo* to grow, nor sent us rain. Neither did they bestow life or health. My thought has always been, there is one great God dwelling in the heavens." So speaking, he gave a cordial welcome to his "brother priests," as he styled the missionaries.

"Kamehameha I. had died at the age of eighty-two years, and in the faith of his ancestors. His work was done. He had consolidated the group under one government, put an end to feudal anarchy and petty wars, and prepared the way for civilization and Christianity."

A deputation of the missionaries, with a native youth as interpreter, waited on the king, and explained their purpose in coming, read to him a letter from Dr. Worcester, and asked his royal per-



mission to reside on the islands. He had just put down one religion, thereby causing great commotion in his kingdom, and hesitated about introducing a new one; moreover, he did not know "what kind of a thing learning was," or whether it would be good for his people. After some explanation a missionary wrote his name on paper, "Liholiho," but he said, "It looks neither like myself nor any other man." However, he at least decided that two families might remain on Hawaii, and the others might go on to Honolulu, on the island of Oahu.

One of the missionaries in the second company that arrived huts describes her first view of Honolulu, a very different picture from what one sees to-day on approaching the shore:—

"SUNDAY MORNING.—The island of Oahu looms up in the distance, displaying gray and red rocky hills, unrelieved by a single shade of green, forbidding enough in aspect. Now we pass the old crater, Diamond Head, and we can see a line of cocoanut trees stretching gracefully along the sea beach for a mile or more. . . . There! I see the town of Honolulu, a mass of brown huts, looking precisely like so many haystacks in the country; not one white cottage, no church spire, not a garden nor a tree to be seen, save the grove of cocoanuts. The background of green hills and mountains is picturesque. A host of living, moving beings are coming out of that long brown building; it must be Mr. Bingham's congregation just dismissed from morning service; they pour out like bees from a hive. I can see their draperies of brown, black,



white, pink and yellow native *tapa*. . . . EVENING.—I have been on deck to look at the town and the harbor. There are flitting lights among the shipping, but none visible on shore. The houses are windowless, looking dark and dreary as possible.”

The first home of the first missionaries was a thatched hut with one room, having two windows, made by cutting away the thatch, leaving the bare poles. Sitting on their boxes and trunks they read together a portion of Scripture, sang a hymn, and knelt in prayer, thus setting up the first family altar in these islands. The first sermon that Mr. Thurston preached, through an interpreter, was from the text, “I have a message from God unto thee.” The king and his family and suite listened reverently, and when prayer was offered they all knelt before the white man’s God.

It was not long before there was a rude little church, with preaching every Sunday, and a mid-week prayer meeting. It was hard at first for the natives to understand what a prayer meeting was. Often some of the young men would stand outside, looking through the windows of the church, and point scoffingly at the preacher, saying “The priest shuts his eyes to pray.” And then they would go away laughing. After a time, however, they began to attend seriously, and before long they desired to hold a prayer meeting themselves, though they did not quite know how to do it. They had learned by looking into the church windows that they must kneel down to pray, and that they must shut their eyes, and speak to Jehovah. A company of men met one Sabbath evening, in a big room used for storing canoes, and seated themselves in a straight line across the room. Then kneeling down, and closing their eyes, the first man at the end of the row said, “O Jehovah, we pray to Thee.” That was all he could think of that seemed suitable to say, and the next one repeated the same words, “O Jehovah, we pray to Thee,” and so on one after another down the line until all had prayed, and the meeting closed.

The next Sunday they met again and prayed in the same manner, but this time they added another sentence, “O Jehovah, we pray to Thee; take care of us this night.” And so they went on in this way, week after week, adding a new sentence each time, until they had really learned to pray with the spirit and the understand-



The Home of the First Missionaries to Honolulu

ing also. After a time they added a new exercise of their own invention. They would send out one of their members to stand alone in the silence and darkness, until he "obtained a thought." When he returned they would say, "Have you obtained a thought?" If he replied "Yes," they sent out another member, without inquiring what the thought was. If a member came back very quickly, even though he said he had obtained a thought, they would send him out again that he might obtain a better thought. They had an idea that by waiting on God in this way He would reveal himself to every heart, and who knows? Perhaps He did so reveal himself to these people who were feeling after God if haply they might find Him.

In this manner was the building of the King's Highway begun in these islands, and for nearly a hundred years the good work has gone on, until it seems that the commission given to the missionaries by Dr. Worcester has been literally fulfilled, for these fair islands, which looked so bare and brown to those early missionaries, have indeed been "covered with fruitful fields, pleasant dwellings, schools and churches," as he desired. Many of the beautiful flowering shrubs and trees, and the delicious tropical

fruits have begun to grow in these islands since the missionaries came, many of them indeed brought here by the missionaries themselves, and where once were only cocoanuts, bananas and taro, one may now see every kind of tropical fruit and flower and tree. Many are the pleasant homes and fine schools and churches, and many are the peoples of varying nationalities who are living here, some of whom have already built their own churches, and are maintaining their own preachers and teachers. The Hawaiian Woman's Board has four regularly organized departments of home missionary work, for Hawaiians, Chinese, Japanese, and Portuguese, besides their foreign missionary work in China and Micronesia, and many are the children's homes, and industrial schools, and benevolent institutions of all kinds for all these different peoples.

I wish I could picture to you the Christian Endeavor meeting that I attended last Sunday in the Fort Street Chinese Church, led by a Chinese-Hawaiian boy of sixteen or seventeen, and led as well and as helpfully as it would have been by any young man of that age in our home societies. There were about forty young people and boys and girls present, and nearly every one took some part in the meeting. The singing, too, was unusually good, and the reverent attention of all would have been a good example for Endeavorers anywhere.

I have just come home from a great Christian Endeavor Rally in the old Kawaiahao Church, of which Mr. Bingham was the first pastor, he also having laid the corner stone for this very building, which was dedicated in 1852, a little more than twenty years after the arrival of the first missionaries. When the roll was called there were about twenty societies represented, and among them were Japanese, Chinese, Portuguese, Hawaiian, Filipino and Korean societies, besides a few American societies.

But space would fail me to tell of all the interesting and helpful services I have attended, of the beautiful Hawaiian songs I have heard, of the Christmas trees that have been prepared for the children of many races, or of the schools where children of all nationalities are studying together in peace and harmony and friendly fellowship. One teacher claims that she has in her school for

girls "fifty-seven varieties," and I have seen a picture of twenty-six of those girls, each of whom represented a different race or mixture of races. Here are just a few of the mixed races represented, besides some Americans, French, German and other girls: Chinese-Hawaiian, Spanish-Hawaiian, Chinese-Portuguese, French-Hawaiian-Portuguese, Irish-Chinese-Hawaiian, Guam-Mexican-French, Japanese-Indian-Hawaiian.

All of these girls are living happily together, receiving a good education, including industrial training, and learning also to love God and keep His commandments, and to walk in His ways. And so the King's Highway is still being built up in these islands, and the words of Isaiah are being fulfilled:—

"It shall come to pass that the mountain of the Lord's house shall be established . . . and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths.'"



Girls' School, Mid-Pacific Institute

The House by the Side of the Road

By Alice Pettie Adams, Okayama

ALMOST anyone landing in Yokohama, Japan, would soon make a visit to the Yamato Silk Store, on one of the main business streets of that city. She would be waited on by a polite clerk, and know nothing more; but let us stop long enough to see something of the proprietor, a plain, quiet Japanese man, who speaks English quite well, and comes to the United States often twice a year. He will tell you nothing of himself, so I will do that. His parents were of the *Samurai* class, but died when he was a little boy, and he was placed in Mr. Ishii's Orphanage, which is one of the houses beside the road. He was much influenced by Mr. Ishii's noble character, and though he entered later into business, he has always tried to be "a friend to man." Of his forty clerks, some are orphans, and other boys and girls who needed just the friend he is. Every morning this real friend, Mr. Oba, has a little religious service with his clerks, and about half are Christians. Mr. Oba himself is a deacon of the *Kumiai* church in Yokohama, and, as you see, a real worker.

As we walk along the King's Highway we see other houses beside the road. Mr. Muramatsu, now an earnest Congregationalist in Kobe, through his home for ex-convicts, is another friend to man. Just as he himself was met years ago by Mr. Ishii at the prison gates, he now meets the prisoners as they are released, takes all who will go to his house, where he is their friend in its deepest meaning. Without such a friend many of these poor men would at once fall again into lives of sin, and soon come to serve out another term within prison gates. He lives the Christ life as well as teaches it to them, so he makes men out of these poor fellows.

As we continue our walk we come to Hanabatake in Okayama, where live a few rich people, but chiefly the very poorest. They call out our sympathy, not so much because of their poverty, which is real, but because they need a friend,—a friend who will

love them and teach them of Christ, their friend whom they do not know.

Let us look at these people. Here is a mother with her poor sick baby, an old man, too weak to walk, being carried on the back of a woman nearly as old as he, a young woman, white and thin, who often stops to rest, a child with his head all bandaged, a man walking slowly with the help of a stick, a man carried on a stretcher, and many more all going in at the same gate. Over the gate are Japanese characters which mean "Loving-all Dispensary," for this is a part of the Hakuaiikai Settlement, another house beside the road. A Japanese doctor sees all who come, giving them a word of cheer and the medicine needed for just their ailments.

Those coming for the first time go to the office and tell the man there their story. Let us listen to what he is saying to them. "There are seven in my family, my mother, an old woman, nearly blind, my wife and myself, and our four children. The oldest child is a girl ten, and the youngest a little boy four years old. The three oldest are in school. The second child, a girl eight, fell when a baby and has a lame knee which makes her a cripple. For the last month she hasn't been to



A Matsuyama Schoolgirl

school, as the children made fun of her walk. My old mother does the cooking and looks after the baby and the one room where we live, eat and sleep. My wife works in the factory, and I am employed by the city to carry off the garbage. When work is good, we together get forty cents (80 *sen*) a day, but for several weeks I have had a pain in my side and can't work. Can I see the doctor here? We are not beggars, but I don't know what we shall do." Here is one who needs a friend, and the Hakuaiikai will gladly be that, giving medical aid, taking the little lame girl into its primary school where she is loved and made happy, and putting the active little four-year-old, a great trouble to his blind grandmother, into the day nursery. The evangelist visits the home and comforts and cheers the father in his days of illness, telling him of Christ the friend to the sick. Often Miss Adams, the founder of the Hakuaiikai, carries in food, and as the cold weather comes on, warm clothing. In these ways the Hakuaiikai tries to do for these poor people what they need, and cannot do for themselves.

Another of our missionaries, Miss Judson, is a warm friend to the growing boy or girl who must work during the day instead of going to school. Many of these children at first intend to study evenings, but with no one to help, soon lose their interest, fall in with bad companions, and so get into sin. Years ago Miss Judson stepped right in here and started an evening school for just such young people of Matsuyama. It is well attended, a regular course of study followed, with graduation, and is a great influence toward good Christian living.

In Matsuyama we also meet Mr. Omoto, one more who, though he never heard of the poem, *A Friend to Man*, by Sam Walter Foss, is, through his work for factory girls, living these words:—

"Let me live in a house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."

Many girls can thank Mr. Omoto that he has saved them from the downward road, taught them to care for their bodies, and given them needed education, all while they were earning their living by weaving the cotton cloth used for the common kimono in Japan. It is a strong Christian home, and the spirit of Christ pervades all.

Not only in Hyuga, where the orphanage now is, but all over Japan we hear Mr. Ishii spoken of as a friend to man. Since his death, Mrs. Ishii continues to carry on this splendid work for motherless and fatherless children. Many, like Mr. Oba, are testifying by their lives what he has done for them, and are in turn carrying on the Christ-like work of being friends to men.

As we go here and there along the King's Highway in Japan we should find many missionaries and Japanese doing just this work, but there are many places full of sorrow, sin and dangers where these houses by the side of the road are yet needed. Let us pray and work that some one who will be a true friend may be placed in these danger spots, and point out to those who pass, the true Highway to the King.



In the Loving-All Institution

At Adabazar in War Time

By Sophie S. Holt

Miss Holt, who returned from Turkey in September, has written the pathetic story of her last months at the Girls' High School in Adabazar. From this account we take the following extracts. — *The Editor*.

OUR school, as you know, is under a Board of Armenian trustees. The Armenians feel, therefore, that the school is theirs and they are willing to make any sacrifice for it. Accordingly when in the fall of 1914, after the Great Tribulation fell upon Turkey, we decided, after consultation with the trustees, to open the school, both servants and teachers accepted without a murmur a thirty per cent reduction of their salaries.

The soldiers soon began to pour into the city and a big storehouse back of the school was occupied by them. One day as the juniors were reciting their Bible lesson, in which occurred the verse, "Nation shall not rise up against nation, neither shall they learn war any more," we heard the tramp, tramp, tramp of the feet and the blowing of fife and drum as the recruits passed. A thrill passed through us as we contrasted the blessed words of prophecy and the awful actuality of war. But we soon learned to adjust ourselves to the new, strange conditions. . . .

Then came the memorable day in March when the government first asked for our school buildings. The girls suspected that something was wrong, for they were very wide-awake girls and always knew what was going to happen even before we did ourselves. Early the next morning our other American teacher went on a secret mission to the ambassador in Constantinople. The following evening she returned with the disappointing news that the ambassador, though very kind, could do nothing, as the buildings were in the Armenian name, even though Americans had furnished the money to build them.

We were told that we could remain only three days. We opened school as usual the next morning and our prayer service was very impressive. Psalm xxvii was read and we sang "Rock of Ages," sad at the thought that this might be our last gather-

ing in the school. Later in the day the trustees held a meeting and many perplexing questions were considered: Should we refund the tuition to the girls? Should we send them home at once or wait for further orders? Finally it was decided to go on till the last minute as though nothing had happened. And so we kept on with frequent interruptions and many official visits to the school. Again and again we were called out from our classes and our hearts would sink like lead, while our girls would be left terror stricken,—and then we would continue. At last the mayor promised that he would not take our buildings unless they were needed for the Red Crescent Hospital. One evening in May an officer appeared and asked for the buildings in the name of the Red Crescent. After a little interval several officers appeared and demanded that we vacate within twenty-four hours, as thousands of wounded soldiers were to be brought from the Dardanelles.

We said it was impossible to empty so large a building at such short notice. It was then late in the evening and there was only one train a day, very early in the morning. They told us that our seventy girls could sleep on our parlor floor!

It was then time for evening prayers, but I could not get away till later. When I went over to the other building I found that the girls had conducted prayers by themselves. One senior had read the Bible, several had prayed, but they had not dared to try to sing. The next morning I went to the girls' breakfast room and said, "Girls, instead of going to church to-day you will pack your trunks. Do not think it is wrong to do this, for it is for the poor wounded soldiers. Do not complain, but be thankful we have been able to continue school so long." But after a little, word came that we need do nothing till the following day, so the girls left their belongings scattered on the floor and went to church. That Sunday night we heard that the wounded soldiers were not to be brought to Adabazar, so our buildings were not needed. So again we lifted up our hearts in gratitude that our buildings had been so miraculously delivered. And so we went on once more with our work in peace, though with an occasional fright. For now a worse dread came upon us. Important

men from Adabazar and all other cities were being sent into exile. What if our Mr. A. were sent! As long as he were with us we could be brave, but we had no other man to protect us and without him we should be terror stricken. But since God had kept us thus far, we saw it was sin for us to doubt and worry, and so we decided to trust Him for this also.

Once again,—this was during the last week of school,—our buildings were demanded. It was too bad,—to have come so near the close of our term and yet be unable to finish. But the



One of the Class of 1915, Adabazar,
now in Exile

next day came the word that we need empty only one building and could continue in the other and so complete the year's work. Then there were more conferences. Most of the teachers thought we ought to send the girls home at once and that it was not safe to have public exercises. But we decided to continue just as usual to the last moment, if possible, only we telegraphed our friends not to come, as we had no room for them, and we

spent Saturday emptying our school building.

The Commencement exercises were very successful, though we could have no outside speaker, as everyone was afraid to come. We had four essays,—in English, Armenian and Turkish. All the military staff of the city, twenty officers, were present. The order was the best we have ever had. There was quiet even during the reading of the English essay, and hearty applause. The Turkish essay was an innovation, but was well written and well received. Tears were seen in the eyes of one officer during the reading. Even the Armenian essays were applauded by the officers. One of them gave a short address. In the morning came sad farewells to the girls. All the year I had warned them of troublous times to come. Now it seemed as if those warnings

had been prophetic, for I had never even dreamed of the awful actualities which did come. And now as I look at the picture of the bright looking girls of the class of 1915 I say to myself: "This girl was exiled, and that one and that one; this one was in a city where the Armenians are said to have been massacred. These are from Constantinople and I know not their fate."

Three girls from the interior remained with us, as their parents feared exile for themselves. Alas, they little knew what was to happen to us there. The day the girls left the soldiers came and took possession of one of the school buildings, to which they removed the school beds and prepared it for a hospital. We occupied the other building, not daring to go away for a vacation, lest the government take that also. The commandant had said that as long as an American was in the building they would not occupy it. Hoping that we might be able to open school the following year, I decided to remain as long as possible. . . . But the day came when we had to abandon the second building also, which has probably been transformed into a government hospital. For the awful tribulation began in Adabazar, and teachers and pupils were deported into an exile from which many can never return.



Women of Adabazar Before Exile

Board of the Pacific

President, MRS. R. B. CHERINGTON
Carmel, Calif.

Editor, MRS. E. R. WAGNER
San Jose, Calif.

The directors of the Woman's Board for the Pacific have been faithfully at their posts, holding thirteen all day meetings at Headquarters, besides many other special committee meetings. Forty years hoped for, and two years realized! That tells part of the story of our Headquarters, at 417 Market St., corner of Fremont and only a few blocks from the Ferry. It doesn't tell, however, how much it means to the directors, in the way of comfort, peace and inspiration; or how many people find their way there. We are most fortunate in having for our Office Secretary, Miss Elisabeth S. Benton, who is there every day.

A large amount of literature is constantly on hand, also a small library, and plans are already under way to secure dolls, dressed in native costume, from all the countries where we are carrying on work. A most cordial and urgent invitation is extended to all friends. Visit Headquarters; learn to know it and love it, and let us help you all we can in the missionary activities of your church.

Making the Trousseau

By Edith Tallmon, Lintsing

WHAT are the schoolgirls so busy about this Saturday afternoon? Their schoolroom is empty, but they are not in the yard playing. Through the open kitchen door we see two of them helping the matron with the supper preparations. Voices come from the dormitory row. Let us look in Room No. 5. Yes, here they are. What a beehive of industry! Girls by the south window are sewing at the two ends of a long seam. Girls sitting on the big brick bed are busily basting and stitching, while a pair of new lavender cloth shoes grow into realities. Another group stands by the wall, some with work in their hands and some watching and advising while new things are measured and cut, waiting until they too may

have a share. What is it all about? The bright red of that new cloth might help us guess. For in China that color is for brides. And do you see too, the tears in the eyes of Chun Lan (Spring Flower)? Is she to be the bride? Yes,—two days ago Chun Lan was reading and having lessons with the other girls. It had been examination week. But its excitement, even that of the 100 she had earned in beginning arithmetic, was forgotten when the overwhelming message came, saying: "Your mother-in-law has sent the cards. You are to be married on the eighth day of the month."

Listen to what the girls say. Their needles can keep busy while their tongues fly. "Only three days," we hear them say, "before Chun Lan must go, and one of them is Sunday when we are not allowed to sew. She hasn't anything at all. The three garments that she had when she came to school a year ago are all so faded and patched and thin. They are so poor! But her father gave her sixteen cents and her cousin will buy her a looking-glass and some brass earrings. Our teacher gave her white cloth to make stockings, so she has been sewing since. We have had her try on the garment you sent over and it is going to be all right and almost like new. The dollar the teacher-mother gave will pay for this dark blue cotton suit the big girls are working to make. We all think the things you brought from the America boxes are just lovely! See, she has put the little sewing bag, the soap, the tooth brush and the cunning silver pocketbook on its chain into the square basket with her combs and red hair string. And the cloth is so nice. Now that there is something to sew on we all want to help her. Even the little girls can whip the cloth cords for button loops and knotted buttons. See how nice this strong blue-striped cloth looks! She will wear the cotton wadded coat it makes when she is married. The cotton that came wrapped around the dolls' heads will help pad it." "But it isn't red," we exclaim, "and this is spring time. Isn't the wadded coat for winter? And do brides not wear red?" "Oh, she will borrow some of the red things she uses," they explain, "they are too poor to buy them all. And brides always wear wadded garments, even when married in the hottest summer."

“Why?” we ask. “Oh, who knows?” is all the answer they can give.

How does it happen that this schoolgirl of fifteen has a mother-in-law? It was settled years ago. Her family were very poor, and one especially hard winter the father and two older brothers went away to look for work. Had the mother not been deaf and dumb she might have had more resources. She could weave cloth, but none wanted cloth woven. As the days passed and the scanty food was all but gone, the mother tried to plan for her two little girls. One was adopted by another family and this little girl was engaged. The new family were very poor too, but when the mother died there was some one to whom the little girl could go. Her own father later came home, and though he had little, he managed to build a small room of mud bricks in the yard of a cousin, and brought the child back home again. The cousin's little girl had also been engaged that hard winter. She had gone to the home of a church member and had been sent to the Lintsing Girls' School. After a vacation visit to her own mother a year ago, this schoolgirl, Lien Yun, brought her cousin to us saying, “I have taught her a little this vacation. May she please be allowed to come to our school?” She found it very hard at first to keep up with her class, so it was decided to send her to the day school for a term, where the work was more simple. She did much better there, and was a comfort, for she was so loyally obedient, and shone in that better than some who outdid her in reading. Her politeness, too, was a good example to them all. She found that there was a way to learn her lessons, and back again in the boarding school, had proved she could do work that was worth while. Sorry as we were to have a break made in this happy school life, there was no way to change that inevitable decree, “Your mother-in-law has decided this thing.”

Early Tuesday morning, the day of Chun Lan's going, her father came to escort her on the eight-mile walk to their home. Morning prayers were scarcely over when a tap told us she was waiting to say good-by. Her father bowed his thanks from a distance. The schoolgirls crowded around in loving sympathy. Two of them held the red cloth bundles in which her folded

clothes were tied, and one little girl carried the bright artificial flowers that they had all helped to buy, and which would be put in her hair and make the prettiest part of her costume. Others held eager hands to carry for her the last little gifts we were adding: a hymn book, the Gospels, some pretty flowered cloth for a curtain, and a tiny red box of sweet-scented soap, a little money and a calendar to tell her when Sundays came, and some Bible pictures and the story of the Life of Jesus. She could read only parts of them, but she knew they were precious and might have chances to tell others that. Very gratefully she thanked us all, and asked that we thank the friends in America for her. "It is your hearts that you and they have spent for me," she said.

The only ceremony was our prayer as we stood there in the sweet spring air,—loath to let her go. We thanked God for this little girl and for what even one year had taught her of love to Him. And we thanked Him most of all that His great love would always be "round about" her no matter what this new life might hold.

At the west gate the bundles were turned over to the father and cousin who led the way. "Good-by, good-by," the schoolgirls all said bravely. "Come back as soon as you can;" and then as she still stood looking after them instead of following, the tears just had to flow.

A month later we were made happy by a visit from Chun Lan. Her husband brought her back to the special Sunday called "Big Meeting." They walked fifty Chinese miles to be here, and her husband said he wanted to learn of Jesus. "Yes, they let me pray," she said in answer to our questions, "and I ask a blessing at meal time. My mother-in-law thinks you have been kind, and she likes my things. I cook and sew and help in the field, and there isn't much time to read."

The total Protestant foreign missionary contributions of America for the preceding year were over seventeen million dollars. The native churches gave approximately one dollar for every four dollars contributed in America.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Gifts of Life

Thoughts about the "recruiting hour" lead us to some consideration of the recruits—the situations appealing for them, the qualifications most essential to their fitness. In a nutshell, over *twenty* qualified young women are the immediate, pressing need of the Board.

Japan asks for six evangelistic workers to be placed in Tottori, Niigata, Miyasaki and Okayama (Tsuyama station). Evangelistic work is broadly inclusive, covering the superintendence of practically all the general work of the stations for women and girls. It is far from monotonous!

(1) Touring among villages to oversee Bible women's teaching and to hold women's meetings.

(2) Organizing Sunday schools and suitable kinds of religious societies. Teaching Bible classes.

(3) Personal work of all kinds. One teacher for the Matsuyama Girls' School. A thorough foundation knowledge of pedagogy and school administration, with some experience in teaching, are essential. The government standards are high and our schools must not fall below, while our moral ideals continue to prove attractive.

The missionary to Japan, whatever her line, must go in a spirit of willingness to be herself effaced, sooner or later, while by her help the Japanese themselves step forward into places of leadership. This is inevitable in that land and most to be desired. As one of them says, "The missionary can be immensely influential if she is willing to work through others."

China also can do with no fewer than six at the earliest possible date, especially needing one to teach and do evangelistic work in Diong-loh; one each in Tungchow and Tientsin; an

evangelistic colleague for Miss Phelps in Paoting-fu and a nurse for the Foochow Hospital. A second doctor should be in view to follow Dr. Dyer and be associated with her in the new hospital-to-be. Miss Phelps began to call in 1913 for her helper. She regards the situation as "imperative."

The marvel is, that here where our buildings were in ashes, our little Christian community annihilated, our noble missionaries martyred so few years ago, we now behold a great city "inviting" Christian teaching and a vast country field eager for the touring white woman with her friendly message.

Ceylon. A large group of winsome girls await some wise teacher to train them in domestic science and the arts which will not only help them in their own homes but prepare them in turn to teach these practical matters in village schools.

South Africa asks for nothing less than our best in native gifts and training of the schools, for she has big tasks waiting. "Two college graduates with teaching experience and a power of leadership" may have the rare privilege of positions more commanding, more influential, more rewarding than any they might find in this country after long search. One is to superintend seventy-five or more Zulu kraal girls at Umzumbi, and the other to do a like work at Mt. Silinda for 102 boys and 99 girls. This business is that of the spiritual sculptor who molds rough, primitive material into attractive womanhood.

Kusaie, Micronesia, affords a like opportunity. Another kind of dark-skinned girls gather in our school from scattered islands to receive the transforming touch. How can the Misses Baldwin do this alone? Can we find a young woman willing for the sacrifices involved in this task? The place of Miss Jenny Olin has never yet been filled.

Turkey seems to some people to be a hopeless missionary situation. But is this true? Let us remind all who hold such a view of the 200,000 Armenians escaped to Russia, and of other refugees in the south,—promise of the continuance of that brave, long-suffering people, all their days subject to persecution for their Christian faith. We can assure our doubting friends of some of our girls' schools regularly at work right through the

storm; of new relief and comfort work open to missionaries remaining there, who will thus, as an incidental result, win many Turks as well as Armenians to the favorable consideration of Christianity.

Those who know best tell us of open doors in the future which we must be prepared to enter, when the war clouds lift. So Turkey, undaunted, calls for eight recruits definitely, and for how many others we dare not calculate, to take the places of those who, having passed through horrors unspeakable, may become unable to go on with the work.

One of our late recruits, Miss Ethel Putney, is now studying Turkish in Cairo with a firm confidence that she will need it in Constantinople some day. (See page 108.) Others at home are strengthening themselves for the long pull ahead.

A young minister's wife, born in Adana, was trying to explain recently at one of our Branch conferences the situation in Turkey. "Our business now is to hold tight what we have, even if we can't advance; improve every present chance, and meanwhile get ready for the biggest opportunity we ever knew in that land,"

In a later council talk we want to discuss the necessary qualifications of woman missionaries as considered by the Board of Missionary Preparation, a valuable department of the Edinburgh Continuation Committee. Suffice it now to quote from one of our workers who is at the head of a large school for girls, when she was asked what she considered "indispensable qualifications": "An evangelistic worker must be on fire for souls, and have as much education as possible. But personality is worth more than a college course in this work. She must be able to use the Bible and to get near the people, must see the need of the soul, forgetting the surroundings. *Desirable* qualifications," she adds, "are college training, extra training in Bible, experience in religious work." The same earnest worker says of the teacher's indispensable and desirable assets, "She must be a winner and lover of girls and their souls, a strong personality, a college graduate with several years' teaching experience, or a normal graduate with teaching experience. She should know how to

use the Bible. It is desirable that she have some knowledge of domestic science, science, music, literature as fully as possible, and finally a broad, general culture."

May we not take these definite needs upon our hearts so that they enter into the fabric of our prayers until the vacancies are filled? Other needs will arise, and in order to supply them, we shall require all the fifty new workers for whom we are appealing in the Jubilee Increase Campaign.

M. L. D.

Is Life Membership an Empty Honor?

How can we make life membership in the Woman's Board mean more? This is a question which is being thoughtfully considered by Branch and Board officers and was freely discussed at their conference last spring. Now a special committee has been appointed to consider this problem on all sides, to gather facts and opinions and to formulate, if possible, some constructive recommendations. According to our constitution the payment of \$25 constitutes life membership. The present practice is to allow societies supporting regular work, or individual contributors, to name a life member for every \$25 paid into the treasury. Some persons declare that life membership would mean more if there was a requirement which provided for the payment of \$25 at one time to the General Fund. On the other hand, workers in small churches which find it difficult to raise the funds for pledged work claim that an incentive toward raising this money is the privilege of making life members.

Other questions which have come up are: How are Branches and local societies recognizing life members? Should this honor bring with it any privileges and responsibilities? How can the Board serve its life members? How can life members serve the Board? The committee would gratefully welcome correspondence about any or all of these points. Please write freely out of your experience or express your convictions to the chairman, Miss Clara E. Wells, 60 Allen Place, Hartford, Conn.

A. L. B.

Junior Department

To Girls and Their Leaders

DEAR CONGREGATIONAL GIRLS:—

How many of you would like to join a big camping party from the fourteenth to the twenty-first of July? This is an invitation to do so. Won't you one and all come to Aloha Camp, held in connection with the Foreign Missionary Summer School at East Northfield, Mass.?

If I could only paint a true word picture of the happy life at Aloha you'd find it impossible to resist my invitation,—provided there was a chance of accepting it,—because every normal girl loves a good time, out-door life, and the opportunity to meet a lot of new girls who may some day become new friends. Aloha offers all this and more. Ask any girl who has been there if it doesn't.

Have you ever lived in a tent at the edge of a pine grove? Have you ever wandered with some four hundred other girls about a beautiful campus with gorgeous views of river and mountains on every side? Have you ever gone to classes led by charming women who showed you how you could help the life of the church at home and the coming of God's Kingdom? Have you ever heard consecrated missionaries tell thrilling tales of their life and work in foreign lands? Have you ever sat on Round Top at sunset, sung your favorite hymns and listened to inspired speakers who brought such helpful, uplifting messages that they seemed to come directly from Christ Himself? Have you ever spent a few days on a spiritual mountain top apart where you came to know your Master more intimately? If you have you'll try to come back to Aloha this summer. I know, for I've been there, and I am going back. And if you have not, just come and see if you don't love it, too, as many of us do. I promise each one of you a warm welcome.

The Summer School program is especially fine this year. Mrs. Montgomery will teach the new textbook and a Bible class for girls seventeen and younger. A wide choice in both Bible

and Mission Study classes has been planned for the older girls, with some of last year's teachers and some new ones. A special feature will be a class for college seniors; then there'll be a normal class, as usual, and a Junior Methods Hour to help those who work in girls' organizations. Miss Mary Preston will lead a class for any wishing to prepare program material for Junior Auxiliaries and Young Ladies' Societies; and Miss Nellie Prescott will teach the new study book for Mission Bands. A fine preacher will be on hand for the service on Sunday and also for the Bible class in the auditorium each morning.

The afternoons will be fairly free, thus allowing time for walks, drives, motor trips, tennis, camp conclaves, and visiting. A camp acquaintance party will offer a chance to meet the Baptist girls of Camp Salaam, the Presbyterians of Westminster, the Methodists of Wesleyan, and the Dutch Reformed members of Camp Eendracht. Denominational rallies will be held and each afternoon missionaries will be "At Home" to all who wish to claim the privilege of knowing them and hearing of their work.

I can't stop for much more just now, but won't you all send to the Woman's Board rooms for Aloha circulars and learn full particulars. It costs but sixteen dollars—less for those who live near Northfield—for this wonderfully worth-while week. Perhaps your church or society will help you to go if you're ready to do your part and help in its work on your return. Money invested in equipment for service is well invested.

Talk it over with your chum and arrange to come; then register *early*. Camp sites are to be given out according to the number of applications received by June twentieth and we may not have room for all who delay. You who are Alohaites of former years can be a help and prove your loyalty by telling your friends of the good things you found at Northfield and thus influencing them to join us so that we may have this year the biggest and best camp we have ever had!

Until July, then "Aloha Oe." (We'll teach you the meaning of that when you come to Northfield.)

Expectantly yours,

ELIZABETH F. PULLEN,
Camp Leader.

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Aux., Th. Off., 50 cents; Barton, Aux., 37, C. E. Soc., 22.19; Bellows Falls, Prim. S. S., 15; Bennington, Second Ch., Aux., 13.12, S. S., 5; Benson, Aux., 7; Brattleboro, Centre Ch. 6.12, Aux., Th. Off., 53.80; Brookfield, East, Aux., 5.80; Burlington, College St. Ch., Aux., Th. Off., 27; Corinth, East, Ch., 8.40, Aux., 10; Cornwall, Aux., Th. Off., 11.15; Glover, West, Aux. (Th. Off., 8.75), 18; Hartland, Ch., 13.83; Ludlow, Aux. Th. Off., 15.04, Children of S. S., 1.25; Manchester, Aux. (Th. Off., 33.25), 38.25; Marlboro, Ch., 1.50; Middlebury, Aux., 40; Moretown, Mrs. May Smith Ward, 500; Newfane, First Ch., 12; Newport, Aux., 79; Pittsfield, Aux., 2; Rutland, S. S., 25; Springfield, Aux., 25.11; St. Albans, Aux., 28.45; St. Johnsbury, Aux., Th. Off., 2, North Ch., Aux., 60.85; Sudbury, Aux., Th. Off., 7.47; Troy, North, Ch., 8; Waterbury, Aux., 14; Westmore, Ch., 5.75; Winooski, Ch., 5, 1, 124 58

MASSACHUSETTS.

Friend, 500; Friend, 500, 1,000 00

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Andover, Free Ch., Aux., 10, South Ch., Aux., 147.55; Ballardvale, New Year's Gift, 5; Bedford, United Workers, Sr. Aux., 6; Chelmsford, Aux., 7; Lawrence, South Ch., 3.75; Lexington, Hancock Ch., Aux., 202.76; Lowell, First Ch., Aux., 15.50, Prim. Dept. S. S., 10, High St. Ch., Aux., 1.25, Kirk St. Ch., Aux., 21, Pawtucket Ch., Aux., 2.29; Medford, Mystic Ch., Aux., 35.83; Melrose, Aux., 2; Melrose Highlands, Ch., 104, Aux., Mrs. Amelia Stockwell Loring in mem. of the first gift to the Woman's Board given by her grandmother, Mrs. Anna B. Stockwell, 25; Wakefield, Aux., 115; Winchester, First Ch., 5, Second Ch., Aux., 10; Woburn, Jr. C. E. Soc., 15, Prim. S. S., 6.15, Miss. Study Cl., 20, 770 08

Banstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Hatchville, Aux., 5; West Yarmouth, South Evan. Ch., 2.09, 7 09

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Amesbury, Main St. Ch., S. S., 25; Bradford, First Ch., 18.75; Georgetown, First Ch., S. S., 5; Haverhill, Riverside Mem. Ch., S. S., 8; Merrimack, First Ch., 4.45; Newbury, Byfield Ch., Helen Noyes M. B., 10; Newburyport, Belleville Ch., 18.73, Central Ch., Aux., 50, 139 93

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St.,

Beverly. Boxford, Aux., 1, Clover Club, 7; Essex, Dau. of Cov., 10; Lynn, Central Ch., Aux., 16.95; Lynnfield, Second Ch., Aux., 10; Peabody, West Ch., 7; Saugus, Cliftondale Ch., Aux., 5 39; Swampscott, Aux., 5, 62 34

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Charlemont, First Ch., 19.66; New Salem, Ch., 7, 26 66

Hampshire County Branch.—Miss Harriet J. Keeland, Treas., 8 Paradise Road, Northampton. Amherst, Second Ch., 35 00

Middlesex Branch.—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Wellesley, Wellesley College, Y. W. C. A., 250 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, Ch., 12.08, Aux. (Th. Off., 23.20), 31; Brockton, Porter Ch., Aux., 85; Easton, Aux., Th. Off., 9; Marshfield, First Ch., 3.50, Aux., 9.75; Plympton, Aux. (Th. Off., 12.10), 12.60; Quincy, Bethany Ch., Women's Union (of wh. 100 by Dea. Richard D. Chase in mem. of his wife), 150; Rockland, Ch., 38.69, Aux., Th. Off., 13.97; Silver Lake, C. E. Soc., 1.15; Weymouth and Braintree, Prim. S. S., 5; Weymouth, East, Aux., 16; Weymouth, North, Pilgrim Ch., 22.20; Weymouth, South, Old South Ch., Aux., Th. Off., 34.59, Union Ch., Aux. (Th. Off., 31.07), 34.17; Whitman, First Ch., 18.01, Aux. (Th. Off., 10), 20; Wollaston, Aux. (Th. Off., 40), 80, 596 71

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Miss R. E. Viets, 5; East Pepperell, Ch., 4.55; North Leominster, Aux., 10, 19 55

Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Berkley, Aux., 2; Taunton, Broadway Ch., Sunbeams M. C., 1, 3 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield. Chicopee, First Ch., 2; Monson, S. S., Home Dept., 10; Palmer, First Ch., 4, Second Ch., 16.10; Westfield, First Ch., S. S., 40, Second Ch., 71.31; West Springfield, First Ch., 6.56; Wilbraham, First Ch., 35.66, 185 63

South Hadley.—Mt. Holyoke College, Y. W. C. A., 55 50

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline. Allston, Aux., 76.99; Arlington, Bradshaw Miss. Assoc., 120; Arlington Heights, Park Ave. Ch., 10; Auburndale, Aux., 200, Searchlight Club, 15; Belmont, Payson Park Ch., 16.75; Boston, Miss Lucy W. Burr, 500, Mrs. S. B. Capron, 25, Mrs. A. L. Chute, 5, Mrs. D. M. Clapp, 25, Miss Emily S. Crosswell, 10, Miss Carrie E. Day,

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| 10, Miss Frances H. Shapleigh, 15, Miss A. B. P. Walley, 25, Central Ch., Aux., 719.40, Mrs. Edward Moore, 50, Miss. Study Cir., 323.25, Old South Ch., Aux., 786.15, Guild, 25, Shawmut Ch., S. S., Prim. Dept., 3, Union Ch., Aux., 150, Monday Eve. Club, 66.50, S. S., Beginners' Dept. Christmas Off., 1; Boston, East, Mrs. B. F. Leavitt, 5, Maverick Ch., 5.98; Brighton, Pro Christo, 5; Brookline, Miss Julia R. Gilman, 25, Mrs. George A. Hall, 150, Mrs. Henry I. Stahr, 25, Harvard Ch., Woman's Guild, For. Miss. Dept., 278.46, Leyden Ch., Aux., 65; Cambridge, First Ch., 15, Aux., 317.75, Wood Memorial Ch., 8.40; Chelsea, Central Ch., Women Workers, 25, C. R., 6; Dorchester, Central Ch., Aux., 25, Harvard Ch., Women's Benev. Soc., 13.11, Pilgrim Ch., Aux., 109.10, Romsey Ch., 8, Second Ch., S. S., 20; Foxboro, Aloha Club, 4.25; Franklin, Mary Warfield Miss. Soc., 30; Jamaica Plain, Central Ch., Aux., 95.23, C. R., 1.65; Mansfield, Woman's Union, 45; Neponset, Trinity Ch., Stone Aux., 6, S. S., Jr. Dept., 2, Prim. Dept., 2.20; Newton, Eliot Ch., 49.42, Aux., 65; Newton Centre, First Ch., Women's Benev. and Ch. Aid Soc., 101; Roxbury, Eliot Ch., Aux. (Th. Off., 15.10), 52.10, Imm.-Walnut Ave. Ch., For. Dept., 65, Y. L. M. S., 25; Somerville, Broadway Ch., 50, First Ch., Ladies' Aid Soc., 45, Prospect Hill Ch., 15, Woman's Union, 30.30, S. S., Prim. and Jr. Depts., 4.11, Winter Hill Ch., Miss. Dept., Woman's Union, 15; Somerville, West, Aux., 15; Walpole, East, Union Ch., Woman's Miss. Union, 10, 5,013 10 | |
| <i>Worcester Co. Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Ashburnham, First Ch., 12.75; Barre, Aux., 30, C. E. Soc., 2; Douglas, Ch., 4; East Douglas, Second Ch., 35.72; Gilbertville, Trin. Ch., 50.52, M. C., 3; Lancaster, Sunshine Club, 1; Leominster, C. E. Soc., 5, Jr. C. E. Soc., 3, Prim. Dept. S. S., 10; North Brookfield, C. E. Soc., 3; Southbridge, Aux., 30; Sutton, First Ch., 9; Ware, East Ch., Aux., 20; Westboro, Aux., 12; Winchendon, Aux., 57; Worcester, Central Ch., Woman's Assoc., 250, Piedmont Ch., Light Bearers, 19.56, Pilgrim Ch., Woman's Assoc., 58.85, 616 40 | |
| Total, | 8,780 99 |

LEGACIES.

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| <i>Springfield.</i> —Mrs. H. Frances Hall, by Jonathan Barnes, Extr., add'l. 5,000 00 | |
| <i>Springfield.</i> —Emily J. Wilkinson, by E. H. Wilkinson, Extr., 2,000 00 | |
| <i>Worcester.</i> —Lucy A. Richardson, by Charles W. Moore, Extr., 634 44 | |
| Total, | 7,634 44 |

RHODE ISLAND.

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| <i>Peace Dale.</i> —Ch., Friend, 100 00 | |
| <i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. and Beginners' Depts. S. S., 16; Pawtucket, Park Place Ch., Aux., 50; Providence, Academy Ave. Ch., C. E. Soc., 5, Union Ch., C. R., 8.07, 79 07 | |
| Total, | 179 07 |

CONNECTICUT

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| <i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Abington, Aux., 5; Danielson, Aux., 16.37; East Woodstock, S. S., 74 cents; Hanover, Aux., 5; Lebanon, C. E. Soc., 10; Ledyard, Ch., 1; Montville, First Ch., 10; New London, First Ch., Aux. (add'l Th. Off., 6), 11, C. E. Soc., 5, Jr. C. E. Soc., 6, Second Ch., Aux., 5; Norwich, Miss Martha A. Morgan, 2.40, First Ch., Lathrop Memorial Aux., 6, Park Ch., Aux. (Miss M. P. Huntington, 25), 25.50, Second Ch., Aux., 55; Old Lyme, Ch., 40.24; Pomfret, Aux., 10, Searchlight Miss. Club, 5; Pomfret Centre, Ch., 8.44; Taftville, Ch., 15; Thompson, Aux., Th. Off., 15, 257 69 | |
| <i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 212.50; Int. Julia W. Jewell Fund, 67.50; Collinsville, Aux., 2; Enfield, Ch., 25; Hartford, Asylum Hill Ch., Aux., 75, Fourth Ch., Jr. Dept. S. S., 9.33, Prim. Dept. S. S., 5, Plymouth Ch., 14.37; Hockanum, Ladies' Aid Soc., 6; Mansfield Center, First Ch., 22.50; New Britain, First Ch., S. S., 23.25, South Ch., Mrs. C. F. Adams, 10, Aux., 21; Newington, Aux., 25; Plainville, Ch., 24.03, Aux., 50, C. E. Soc., 5; South Windsor, Ch., 25; Suffield, Ch., 125; Talcottville, S. S., 15; West Hartford, Aux., 264.17; Windsor Locks, Aux., 100, 1,126 65 | |
| <i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Branford, Aux., 75; Bridgeport, First Ch., Aux., 217, King's Highway, Ch., Aux., 15, Olivet Ch., Aux. (to const. L. M's Mrs. Frank L. Cogill, Mrs. August Staedtler), 50, West End Ch., Aux., 20; Brookfield Center, Aux., 10; Canaan, Pilgrim Ch., Y. L. M. C., Aux. (to const. L. M. Mrs. H. D. Humphrey), 25; Colebrook, Aux., 38.10; Cornwall, First Ch., C. E. Soc., 10, Second Ch., Aux., 10.50; Danbury, Swedish Ch., 3.75; Darien, Aux., 60; Guilford, Aux. (to const. L. M's Miss Fanny A. Dudley, Mrs. William A. Dudley, Mrs. Edward Rawson, Mrs. Samuel Spencer), 100, S. S., Jr. Dept., 3; Haddam, C. E. Soc., 10; Higganum, Ch., 10, C. E. Soc., 20; Ivoryton, Miss Bessie A. | |

Comstock, 25; Kent, Aux., 33.30; Prim, S. S., 1; Litchfield, Aux., 55.48; Middletown, First Ch., S. S., Miss Hazen's Cl., 25, Third Ch., Busy Bees, 15; Milford, First Ch., Aux., 20; Morris, Aux., 11; Naugatuck, Aux., 13; New Haven, Friend, 25, Friend, through the Mary P. Hinsdale Fund, 25, Center Ch., Aux., 100, Ch. of the Redeemer, Aux., 112.10, Welcome Hall, S. S., 22.03; Northford, Aux., 10; North Madison, Aux., 5; Norwalk, Aux., 25; Ridgefield, Aux., 4.50; Sherman, Aux., 25; Stratford, Aux., 20; Southport, S. S., 30; Torrington, Center Ch., Aux., 108.60, First Ch., Aux., 12, C. E. Soc., 4.71; Westport, Aux., 17; Whitneyville, Aux., 19; Winsted, First Ch., O. and O. Club, 25; Woodbury, C. E. Soc., 20,

1,486 07

Total, 2,870 41

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Branch Funds, 5,779.11; Albany, Aux., 75; Aquebogue, Aux., 25, C. E. Soc., 18; Arcade, King's Guild, 6; Berkshire, Aux., 40; Binghamton, East Side Ch., Aux., 5, First Ch., Helpers' Aux., 40; Blooming Grove, Kyle Miss. Soc., 15; Brooklyn, Mrs. Edwin S. Hall, 5, Off. at Brooklyn District Meet., 25, Bushwick Ave. Ch., Aux., 10, Central Ch., Aux., 166.68, Jr. Aux., 10, Flatbush Ch., Aux., 50.60, Ocean Ave., Aux., 14, Park Slope Ch., Aux., 24.94, Puritan Chapel, Aux., 20, Dau. of Cov., 10, Prim. Dept. S. S., 5, Richmond Hill Ch., Aux., 20, South Ch., Miss. Cir., 275, S. S., 30, Summer S. S., 10, Tompkins Ave. Ch., Aux., 24.44; Buffalo, First Ch., C. R., 15, Pilgrim Ch., Aux., 35, Plymouth Ch., Jr. M. C., 10; Camden, S. S., 10, C. R., 4.01; Canandaigua, Aux., 274.50, Alice Band, 5, Misses Rice Band, 5; Catskill, Mrs. C. E. Willard, 3.62, Central Assoc., 6; Cincinnati, Woman's Soc., 10; Deer River, Ladies' Aid Soc., 5; Ellington, Aux., 12.75; Elmira, Park Ch., Aux., 50; Fairport, Aux., 35; Flushing, First Ch., 67.08, Aux., 60, Prim. Dept., 23.50; Fulton, Ch., 5, C. E. Soc., 3, Prim. Dept., 4, C. R., 5; Gasport, Aux., 5.53, S. S., 5.47; Gloversville, Aux., 15; Homer, C. E. Soc., 5, Prim. Dept., 5; Honeoye, Aux., 23.80; Hornby, Ch., 1; Irondequoit, Ch., 14; Jamesport, S. S., 6.31, C. E. Soc., 5; Keen Valley, Ch., 4.20; Kinatone, Ch., 5.20; Lockport, First Ch., 55; Massena, Aux., 6.25; Moria, Ch., 4.35; Mount Sinai and Miller Place, C. E. Soc., 8; Mount Vernon, First Ch., 35, Woman's Union, 25; Mount Vernon Heights, Aux., 20; Newark Valley, Ch., 6; New Haven, S. S.,

3; New York, Bethany Ch., S. S., 20, Broadway Tabernacle, C. R., 7; North Collins, 3.80; North Pelham, Ch. of the Covenant, 4; Norwich, Aux., 85; Oriskany Falls, Aux., 2.50; Oxford, Outlook Club, 11.85; Phoenix, S. S., 10; Pitcher, Ch., 2.17; Port Leyden, Ch., 3.08; Riverhead, Sound Ave. Ch., Aux., 20; Rochester, South Ch., Aux., 50; Rockland County, "Forward," 75; Rocky Point, Mrs. M. S. Hallock, 5; Roscoe, Aux., 5; Saugerties, Ch., 19; Scarsdale, Aux., 58; Seneca Falls, Woman's Miss. Soc., 7; Smyrna, Aux., 6.50; Syracuse, Danforth Ch., Ladies' Union, 32.50, Pilgrim Ch., 4, Plymouth Ch., Guild, 52.50; Utica, Bethesda Ch., Aux., 18; Walton, Aux., 75; Wellsville, Aux., 10; West Winfield, Aux., 25; Winthrop, Aux., 4.20; Woodville, Aux., 10,

7,958 74

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, First Ch., Women's Miss. Soc., 187, Mt. Pleasant Ch., Aux., 10; Fla., Crestview, Ch., 40 cts.; Dorcas, Ch., 90 cts.; Jacksonville, Phillips Ch., 1; St. Petersburg, 23; N. J., Glen Ridge, Aux., 30, S. S., 20; Haworth, First Ch., 5; Montclair, First Ch., S. S., 25, Watchung Ave. Ch., 15; Park Ridge, 5; Plainfield, 25; Upper Montclair, 134.25; Vineland, 2; Pa., Duquesne, Slovak Ch., Ladies Aid Soc., 6; East Smithfield, 7; Glenolden, C. E. Soc., 5; Titusville, Swedish Ch., 50 cts.; Wilkes Barre, Puritan Ch., 9.58; Williamsport, First Ch., 25; Wyoming, Federation of Pa., 3,

539 63

FLORIDA.

W. H. M. U.—Mrs. W. J. Drew, Treas., 28 South Palmetto Ave., Daytona. Ormond, W. M. Soc., Mrs. Caroline F. Pitts, in mem. of her mother and sister, Mrs. Caroline Foster Packard and Miss Susie Perkins Packard, 148 00

Donations, \$13,315 78
Buildings, 9,566 76
Specials, 242 25
Legacies, 7,634 44

Total, \$30,759 23

TOTAL FROM OCT. 18, 1915, TO JAN. 31, 1916.

Donations, \$29,253 55
Buildings, 17,729 85
Specials, 645 60
Legacies, 8,877 77

Total, \$56,506 77

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$126,643 11
Receipts of the month, 9,566 76

Total, \$136,209 87

Woman's Board for the Pacific

Receipts for November and December, 1915—January, 1916

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA.

Northern California Branch.—Mrs.

A. W. Moore, Treas., 415 Pacific Ave., Piedmont, Oakland, First, 70; Palo Alto, 12.50; Sonoma, 6.25; Berkeley, First, 45.50, North, 14.61; Cloverdale, 3.50; Fresno, Third German, 2, Kreutz, 11.22, Pilgrim, 2.50; Lodi, 27, Ebenezer, 3.65; Martinez, 2.56; Oakland, Myrtle, 7.50, Olivet, 1, Plymouth, 60, C. R., 1.90; Sacramento, 5.96; San Francisco, Park, 53 cts.; Sanger, 11; San Jose, 70; Santa Cruz, 67; Santa Rosa, First, 4.25; Saratoga, 26; Adin, 2.50; Alturas, 4.72; Alameda, 5; Antioch, 1.30; Benicia, 90 cts.; Berkeley, Bethany, 60 cts., North, 21.38; Bowles, 4.11; Campbell, 6; Ceres, First, 67 cts.; Ferndale, 5; Fresno, First, 5; Eureka, 4.50; Hayward, 4.80; Lodi, 18.66; Legacy of Mrs. Lucy Moar Hale, 125; Mill Valley, 1.60; Oakland, First, 89, S. S., 8.63, Fruitvale Ave., 5.80, Plymouth, 19.03, Ward Memorial, 90 cts.; Pacific Grove, 13.64; Paradise, 3.75; Porterville, 9; Redwood City, 17; Reno, 10.20; Ripon, 1; San Francisco, Bethany, 4.72, Park, 34 cts.; Santa Rosa, 5.12; Suisun, 3.80; Sunnyvale, 6.72; Woodland, 2.65,

Southern California Branch.—Miss Emily M. Barrett, Treas., 178 Center St., Pasadena. Claremont, Mrs. Renwick, 50; Compton, 5; Corona, Mrs. Birdsall, 10; Glendale, 15; La Canada, 10; Long Beach, 20; Los Angeles, Bethlehem, 5, Colgrove, 3, First, 140, Messiah, 26, Trinity, 15; Ontario, 81.50; Pasadena, First, 90, S. S., 16.05, Lake Ave., 40, West Side, 15, S. S., 5; Pomona, 54.05; Redlands, 100; Riverside, 90; San Diego, First, 10, Logan Heights, 10; Whittier, 50; Bloomington, 25; Chula Vista, 2.50; Claremont, 107, D. C. Class, 10; Glendale, 5; Highland, 17, S. S., 11.42; Long Beach, 20, Mrs. Owen, 15, S. S., 50; Los Angeles, Bethlehem, 10, East, 19, First, 143, Hollywood, 5, Plymouth, 42; Maricopa, 15; Ontario, 1, Light Bearers, 2.50; Pasadena, First, 150, Junior C. E., 15, K. T. B. Class, 10, Baraca Class, 5, S. S., 5.30, Pilgrim, 13, Lake Ave., 67; Pomona, 40, Estate of Hannah Jones, 8.23; Rialto, 12.50; San Bernardino, 25; San Diego,

First, 40, Mission Hills, 1.25; Santa Ana, 36, Cradle Roll, 7.50; Whittier, 25; Albuquerque, *New Mexico*, 20; Chula Vista, Young Ladies' Guild, 10; Highland, 10, Cradle Roll, 7.50; La Mesa, Central, 20; Lemon Grove, 6; Los Angeles, Colegrove, 5, S. S., 8.63, First, 280.72, Messiah, 15; National City, 25; Ontario, 6.74; Pasadena, Lake Ave., 45, Inter. C. E., 10, West Side, 5, Young Woman's Aux., 2.50; Pomona, Interest Estate Hannah E. Jones, 25.28; Redondo Beach, 10; San Diego, First, 35; Sierra Madre, 15,

2,395 17

IDAHO.

Idaho Branch.—Mrs. S. N. Travis, Treas., Weiser, Boise, Wright, 1, Bruneau, 1, Grand View, 1, New Plymouth, 4; Rockland, 1; Sublett, 48 cts.; Weiser, 7,

15 48

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Ashland, 5; Eugene, 21; Portland, First, 21.22; Smyrna, 3; Sunnyside, 20; Corvallis, 2; Elliott Prairie, 2.38; Forest Grove, 39.62; Hood River, 5; Oregon City, 10; Portland, First, 40, Rockwood Bible Club, 30; Sunnyside, 10; The Dalles, 27.49,

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WASHINGTON.

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22d Ave., Seattle. Eagle Harbor, 1.35; Everett, S. S., 5; Lower Naches, 5; Ritzville, Philadelphia German, 10; Seattle, Keystone, 14; Washougal, 1.22; White Salmon, 2.35; Moxee City, 2.70; Seattle, University, 27; Tacoma, East, 5; Arlington, 1; Bellingham, 85 cts.; Black Diamond, 1.60; Bossburg, 60 cts.; Kennewick, 15 75; Moxee City, 20; Meyers Falls, 1; Olympia, 10; Orchard Prairie, 3; Ritzville, Zion German, 10; Seattle, Columbia, 4, Greenlake, 8.41, Plymouth, 132.83, Armenian Relief, 4.40, Queen Anne, 16; South Bend, 8.50; Spokane, Pilgrim, 14.20; Washougal, 48 cts.,

326 24

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